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THE HAWAIIAN STAR.

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HONOLULU, HAWAII, SATURDAY, NOVEMBER 5, 1910.

Town Talk

BY THE MAN AROUND TOWN

History repeated itself in ghastly example on Fort street yesterday. Almost on the spot where the man the more seriously hurt in the shooting affray dropped down, the dead body of the victim of a homicide's bullet was laid a quarter of a century ago. That spot was the floor of the store of the drug firm into whose present store, diagonally across the street from its former stand, bullets crashed yesterday. In the former case it was the aggrieved person seeking redress without the law who died, as it was the one in like position on the present occasion who came off worse in the encounter. At this writing it is problematic how far the analogy will continue, but it will be interesting to follow it through the course of justice. The former case was that in which the entire trial of the slayer, from the empaneling of the jury until the rendition of its verdict, occupied but a single day—a fact that was made the subject of a booklet by Prof. Wayland of Harvard, who sat beside the presiding judge at the trial, written in praise of the expeditious administration of justice in the kingdom of Hawaii. It was the trial in which the court gave the ruling, the cause of much discussion then and since, that a man was not justified in taking life in self-defense unless he retreated until brought with his back to a stone wall. This was a figure of speech as given in the authorities quoted. It may be stated that the weapon against which the homicide retorted with a pistol was the slender wooden core of a bolt of cloth which broke in his assailant's hand as he smote his enemy over the head with it. As this was only constructively a deadly weapon, the "stone wall ruling" was hardly so extreme as might otherwise appear.

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Reforms are not necessarily novelties. For instance, the law reforms yearned after today would only be a return to the sane practice of old times.

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Some of the best political doctrines heard these days are not from the stump. Neither are they to be found in the party platforms. One of them is that the office of deputy sheriff ought to be appointive and not elective. An admirable corollary to that proposition is that the entire police force should be upon a civil service basis, both for selection of its members and their holding of places. By the same token, all deputies of departmental heads ought to keep their positions during good behavior and never be dismissed except for cause duly shown. There would then always be men in executive harness who would have the run of the particular business. As they would not need to fear the outcome of an election they would properly be ruled out of active participation in politics. The principle does not necessarily, or even at all, apply to the chiefs. These having the general direction of the departments would better be in harmony with the party to which the people had entrusted power. An instance could be given from recent local history which would show the soundness of the theory just stated, but it would revive a controversy that is settled and does not enter into present issues. Suffice it to say that the condition in question was the reason why the controversy mentioned was settled by a mode universally forbidden by American courts outside of Hawaii. Reverting to the topic here considered, U. S. Commissioner George A. Davis, at the Honolulu jail flag-raising the other day, expressed a common conviction when he said deputy sheriffs ought to be appointed by some executive authority and the police administration be taken out of partisan control. Also he gave the opinion that the office of jailer should be a permanent one. His remarks were applauded by officials of opposite parties, which was a good sign of the dawn of common sense.

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The people can get what they want if they go after it. If they don't say what they want they must take what they get.

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Another revolutionary innovation I heard about the other day, from an eminent citizen—whether he joked or not your orator saith not, being innocent of comprehension—and that was that by next election the really and truly Republicans and Democrats of this island would be united in the common cause of good government for the territory and the municipality. All of the professional bosses, who switch to either side or take the middle of the road as their personal interests dictate at each election now, would be left to flock by themselves or enlist under the Home Rule banner. The whole brigade of predaceous and untrustworthy "runners" on each side would be given to find their occupation gone, ceasing to be parasites because lacking their voluntary prey. The workers of the fusionists would receive from public not personal interest in support of useful measures and best men tickets. There is not a campaign under the present division of parties in which the opposing platforms contain anything really sincere and sensible which is not agreeable to the convictions of the solid citizens arrayed under the names of both national parties. Each of these parties locally vies with the other in placing safe and sane pledges in its platform, but, alas, silly and dishonest padding as bait to catch votes in the same document. The worst of it is, too, that sometimes men are elected who place rubbish above reason in redemption of the pledges. Split ticket voting, with its risks of bringing down the wrong game, is a consequence of the present artificial cleavage of parties.

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Among wise men room is left for difference of opinion, but fools will disagree without knowing the difference.

TAPA MAKING IN HAWAII.—HE DISCOVERS A VALUABLE PLANT IN HIS GARDEN.

Outside of the necessary routine of business, politics had been the sole interest in Mr. Brown's life for many months. His wife had had it served to her in morsels, tempting and otherwise, for breakfast, luncheon, and dinner. Unfortunately Mr. Brown's opinions were not those of the majority. Election day came and went and left him a sadder and a wiser man. To forget his disappointment he decided to hie himself off to his mountain house, where Nature could be his pacifier, and breathe contentment into his soul once more.

The ride across country and through the woods was delightful and put him into a most comfortable frame of mind. But it came too soon to last. Upon looking over the grounds he found that things had been sadly neglected. To his discomfiture, the Hawaiian gardener also had been dishing up politics for the past three months, and the garden had had time to run riot. A peculiar plant had spread itself over everything. He examined it closely, but failed to identify it.

Kekuewa, the gardener, soon appeared. When called to account for his negligence he only shrugged his shoulders and said encouragingly, "No pilikia, maybe good kind." He could afford to be optimistic, for hadn't elections favored him! Just then an aged Hawaiian woman hobbled into sight. "There is Tutu," he added, "Perhaps she savey." The old woman stopped short and gazed at the plant, then with loud and hurried ejaculations she rushed up to it. Tears of joy sprang to her eyes. Mr. Brown could understand no Hawaiian, but Kekuewa explained to him that the shrub was the "wauke" which used to grow profusely and was extensively used in the manufacture of tapa, which was made from the pounded bark. The tree had become almost extinct, because it was no longer cultivated.

Keknewa was surprisingly ignorant about tapa making, but as soon as he saw that Mr. Brown was interested he questioned his grandmother, who gladly explained how she used to make cloth in the good old days of long ago.

Hawaiian tapa was made from the inner bark of the "wauke," the Hawaiian mulberry. In parts of Hawaii the "mamaki" was used for a coarse variety of tapa.

Although tapa making was exclusively woman's work, the men planted the slips here and there between the rocks and they also had the pleasure of cutting down the trees about a year later and stripping off the bark with a shell knife. Then they left it with the inner bark outside for the sap to evaporate. After that it was passed over to the women.

They soaked it for several days to make it pliable, then pounded it upon a smooth stone with a round mallet. As the fibres interlace naturally, the pounding felted them together.

After another soaking came another pounding. This time it needed finer tools. The mallet or "hoahoa" was four-sided, with a different pattern carved upon each side, and the board was a "kua," made of pieces of wood. The tapa now began to have an even texture and the markings gave it a dimity pattern. The size and shape were both elastic, for when two strips were placed together with edges overlapping they were joined by pounding.

Hawaiian tapa was colored by being dipped into a calabash of dye made of roots or berries pounded and mixed with water. White tapa was merely bleached so in the sun. Sometimes tapa was perfumed by dipping it into a mixture of sandal wood or pandanus seeds steeped in oil. This also made it waterproof, but not very durable.

Next came the marking or painting. There were a variety of patterns made up of lines and figures with apparently no special significance, such as found in the work of the Indian. The brush was the hala fruit, frayed at one end, or a strip of bamboo, split for the brush. The stamps were of bamboo and present an interesting variety of patterns. Sometimes a sea urchin, rope or breadfruit leaf became useful as stamps when dipped in paint and pressed upon the tapa.

When foreigners first came to the islands one of the strangest things to the native mind was the art of writing which they possessed. One expert tapa beater was not to be outdone by those favored ones and upon seeing a sheet of writing she motioned to show that she could do the same, and began making designs upon tapa. Who can say that her art was not as skillful as that of the foreigner? He doubtless would have found it much more difficult.

Each well regulated home was built with a separate house for tapa beating, though in pleasant weather the work was done out of doors. Because one woman usually worked alone was no sign that she was not sociable. We are told that they carried on a system of wireless telegraphy by signaling in their beating so that the message was passed from valley to valley.

Tapa beaters worshipped the goddess "Lauhuki" and they were careful to offer sacrifices to her so that their work would prosper. As tapa was the only cloth they had it was cherished and stored away carefully in gourds and calabashes when not in use. It supplied the people with the small amount of clothing and bedding that was then deemed necessary in a mild and equable climate like that of Hawaii.

Today the Hawaiian tapa is scarce, as the industry is virtually "pau." The curio stores have for sale quantities of Samoan tapa as a substitute, which is a good enough imitation to satisfy all but the kamaaina who knows better. He prefers the real thing because he knows that the Hawaiian is superior to any that is made in the South Seas.—Garden Island.

THE CITY CHURCHES

METHODIST CHURCH.

The First Methodist Episcopal church, corner Beretania avenue and Miller street, J. T. Jones, pastor.

Sunday school, 9:45 a. m. R. H. Trent, superintendent.

Morning worship 11 a. m. Sermon by the pastor; subject, "The Final Counsels of St. Paul to the church at Corinth." An optimistic discussion of the future success of Methodism in Honolulu.

Epworth League 6:30 p. m.

Evening worship, 7:30 o'clock. Sermon by the Rev. Robert Scott Gault, secretary of the Boys' work Y. M. C. A.

Mr. Jones' sermon in the morning will be the last sermon that he shall deliver as pastor of this church. He will leave for Normal, Illinois, his new parish, on the Wilhelmina, accompanied by his wife, Wednesday. Prayer meeting, Wednesday evening.

All are most cordially invited to attend the services of this church.

LATTERDAY SAINTS.

Reorganized Church on King street near Kapiolani.

9:45 a. m., Sunday school. Lesson topic, "Cornelius."

11 a. m., monthly sacrament.

6 p. m., Zion's Religio Literary Society. Lesson topic, "Signs of Christ's Crucifixion on the American continent." Musical and literary program.

7:30 p. m., evening worship. Elder M. A. McConley, speaker. Subject: "What Must I Do to be Saved?"

A cordial invitation extended to all.

THE SALVATION ARMY.

Hall, corner Nuuanu avenue and King street, upstairs.

Sunday meeting 8 p. m. led by the divisional officers, Major and Mrs. Willis.

Week-night meetings this coming week will be held on Wednesday, Thursday and Saturday evenings.

M. T. BRYANT, Adj't. Corps' Officer.

CHRISTIAN CHURCH.

A. C. McKeever, minister.

9:46. Bible school. Wm. G. Hall, supt. Lesson, "Memorial and Prophecy of the Kingdom." Matt. 26: 17-30.

11 a. m. Serman and communion.

3 p. m. Sloan Mission, Eli Snyder, supt.

6:30. Y. P. S. C. E. Miss Lizzie Webster, president. Subject, "Secrets of Happiness." Job 5: 17-27.

7:30. Sermon. Subject, "Overthrow of Babylon."

This will conclude my labors in Honolulu. All are welcome.

CENTRAL UNION CHURCH.

Doctor Scudder will preach at both services Sunday.

At the morning service at 11 o'clock his sermon topic will be "Our Great Enterprise." At the evening service at 7:30 he will begin a series of travalogs. His topic tomorrow evening will be "Going Abroad."

The Men's League Bible class will hold its first session for this season at 10 o'clock, in the church parlor at the Richards street entrance. The class will take up this year, "The Principles of Jesus Applied to Present day Problems." All men are most cordially invited.

The Bible school convenes at 9:50 a. m. Four departments with classes for all grades.

The Christian Endeavor meeting at 6:30 o'clock will be led by Miss Rachel Oleson. Topic, "The Secrets of Happiness." All young people especially invited.

AEROPLANES IN NAVAL WARFARE

In summing up the case against the aeroplane, it may be necessary to explode a few delusions as to the vulnerability of modern battleships. From recently published newspaper articles on this subject, it would seem that modern ships are regarded as offering defence only to broadside fire, and it is undoubtedly true that the millions of our interested citizens who visit our ships are more interested in their offensive powers than in their structural strength.

Yet these vessels are not frail shells pursuing a perilous course upon a dangerous element. The modern Dreadnought, properly handled, has little to fear from sea or storm, and the process of development that has made her staunch, has left little to fear from such projectiles as an aeroplane can now carry and discharge.

Explosive bombs dropped on steel plates are not a serious menace, especially as all vital portions of a ship opening above the water are protected below the upper decks by heavy gratings. Hiram Maxim showed long ago, how ineffectual against steel plates is the action of explosives without penetration, even when high explosives in large quantities be used.

The armored ends of a battleship may be crushed in from above and she will steam and fight with but slightly reduced power.

In action very few people are exposed above the upper decks of ships. It is no secret to say that they are fewer than is ordinarily realized.

The explosion of a large bomb or projectile on a turret or conning tower could have little result in action and is, at present, a contingency quite as remote as destruction by the heat ray—that ingenious and terrifying, but purely imaginary, invention of Mr. H. G. Wells, in his story of interplanetary war; or as the suggested destruction of ships by powder magazine explosions, to be effected by wireless impulses.

Granting equal ingenuity to the attack and defense, a gun mounted on the ship platform, devised to repel aeroplane attack, should, for years to come, show an advantage over the weapon designed to launch projectiles from the air. Range-finders, range tables, and even new gun types may confidently be counted on when the air attacks become really menacing.—Commander John F. Hubbard, U. S. N., in Harper's Weekly.